offered against a conscription law, because chaos is not taxed.

The census officer and his assistant have an office in the corral, as has been mentioned above. The difficulties encountered in preparing a census for a district such as this are formidable, but administratively the task does not have the priority of others. The chief problem is simply the determination of the numbers of men and women in the district, itself a herculean labor, and statistics in matters of births, deaths, marriages, and the like, are simply unknown. Because this is a new department, however, one might expect expansion in the future.

Finally, the corral houses the office of a civilian recruiting officer and his assistants whose task is the selection of recruits for the army. In Iraq every male must perform two years' military service after reaching the age of 18 years unless deferred for unfitness, pursuit of a higher education, or some other reason. There are four divisional commands to which recruits are sent for training and service, the transmission from Kawandoz being by lorry to Erbil. The Iraqi army, while equipped and organized on a British model, has little appeal for the poorer Arab or Kurdish youth, for the pay is almost nothing, the food reduced to bread and soup, and the regular enlisted personnel tyrannical. Thus, while the Kurds are noted for their love of arms and fighting, conscription is a joyless event in the poverty-stricken households, and

another was of a Muslim Turkish family. Enlisted personnel 701
include a large number of conscripts assigned there for 563
training, many of them "Shurch Arabs." Uniforms and equip- 205
ment, like organization, are derived from the British army, [177]
and the army has, of course, a greater variety of modern
arms, as well as equipment, than the police. It might be
thought that the district would gain from the supply of such
a unit, but most of the rations are brought in by lorry from
the quartermaster depot in Erbil. The details of training 702
need not concern us. It is a common sight, however, to see
a company of infantry struggling up a mountain-side in
manoeuvres, and in the summer the valleys may resound with
artillery practice.

Officers, when off duty, have free pass to Kowandus, 701
and it is from this fact that they exercise an important 517
social influence in the town. Enlisted personnel, excepting
those few non-commissioned officers who have homes there,
are not permitted in Kowandus save during the daylight hours
of Friday. It is some testimony to their desire for di-
version that so many make the long climb to the town on
Friday, simply to sit in a chaykhana where they can drink [272]
tea, talk, and play at backgammon (tawli in colloquial [524]
Iraqi Arabic). Military police patrol the streets of [703]
Kowandus, not only on this day, but throughout the week.
However, enlisted men have much freer access to Kawlokan, 341
the small collection of houses and a mosque, which marks 701
the site of old Kowandus beneath the bluff, and there is a 265